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Supreme Pontiff is the one, the Socialist Philosopher is the other" (p. 35). The author describes his book as an examination of the "irreconcilable antagonism between Catholic and Socialist" (p. 42).

The author prefers to use the term "Christianity" in the title of the book and in passages that deal in generalities; while in the more numerous passages that come to close quarters with the subject he prefers the term "Catholic." This usage is evident from the start; and in the final chapter he says: "I believe that Christianity exists in its fulness and integrity in the Roman Catholic Church and in it alone" (p. 361). Since the book is addressed to the general public, would not a more fitting title be, "Socialism from the Catholic Standpoint"?

The author gives unmistakable evidence that he is greatly alarmed by the rapid progress of the socialist movement (pp. 4-8). He is much disturbed to find that workingmen born of Catholic parents, and hitherto connected with the Catholic church, are enlisting under the red flag; and he returns to this topic again and again throughout the book (pp. 84, 85, 180, 185, 242, 243, 313, 314, 320).

Father Vaughan looks at the socialist movement in an external, distant way. The uninformed reader would not suspect, from a perusal of this book, the deep and increasing cleavage between the "syndicalist" and "opportunist" wings of the party. The former is discrediting itself; while the latter is becoming less revolutionary, more idealistic, and even spiritual. The author probably overrates the coherence of socialism as a "going concern" at the present time; and he certainly views the wider aspects of his theme with little historic sympathy.

On the whole, it cannot be said that this book offers any large contribution to the discussion of socialism. But many sentences and passages occur which are worth considering by men of all schools. For instance: "There can be no short cut, no simple remedy, no panacea. All possible forces must be brought to bear on the question; and they must be co-ordinated. Legislation and private endeavor and Christian enterprise must unite and combine, each supporting the other" (p. 347).

The Positive Evolution of Religion. By Frederick Harrison, D.C.L. New York: Putnam, 1912. Pp. xx+267. \$2.00 net.

As the author's "final thoughts on the subject of religion," this collection of essays will have a certain historic value and significance. Mr. Harrison represents an outgrown type of thought. Certain aspects of Positivism coincide with current scientific habits; while other aspects have been repudiated by the best scholarship.

The book stands for the positivistic "religion of humanity" against all other religions. The atmosphere in which Mr. Harrison moves is that of the nineteenth century. The conceptions of Christianity and the Bible which he opposes are those which were dominant about 1880. He takes the very essence of Christianity to be the violent irruption of the "Supernatural" into human history; religion itself being an otherworldly affair (pp. xvii, 6, 11, 17, 18, 40, 175, 235, 243, 246). Accordingly, he is a stranger to the new social awakening which is today transforming the heart of evangelical Protestantism. As might be expected, he is sympathetic with modern historical study of the Bible—but only in a distant, unfamiliar way. His references to the Bible prove that he is alien to the real spirit of modern scientific scholarship in this department of learning. For instance: "If all the absurdities and all the brutalities were cut out of the Bible it would be a thing of shreds and patches" (p. 190; cf. pp. 36, 37, 179, 189, 197). The primitive gospel of Jesus was "a perfectly hazy, thin, and hysterical affair" (p. 203). Jesus, he thinks, was not worthy to unloose the shoe-latchet of Paul, a far grander soul (p. 208). "The Lord's prayer has little in it that can be called moral elevation" (p. 201).

As to Positivism, which is offered in place of other faiths, we are frankly told that there is no royal road to the understanding of it (p. xix). "No one can explain it in a lecture, or in fifty lectures. It will take us years to master" (p. 247). Its creed is "the sum of provable knowledge" (p. 31). Its objects of worship are "Humanity," "Mother Earth," and "the nobler order of brutes" (pp. 86, 87, 90). "Positivism is entirely absorbed in things of this earth" (p. 212). The Positivist is not an atheist; but for all that it appears that he is done with God (p. 211). "The heavens declare the glory of Kepler, Galileo, and Newton" (p. 98). "Blessed are the rich in heart: for theirs is the Kingdom of Earth" (p. 199).

On the scientific, literary, and cultural sides of life, Mr. Harrison's influence has no doubt been considerable; but as a religious leader he can hardly be taken seriously.

Biblical Criticism and Preaching, by George Elliott (New York: Eaton & Mains. 35 cents), is a booklet which is adapted to the needs of thoughtful men who are not certain about the real nature of modern biblical scholarship. We reproduce two characteristic sentences: "The fact is that the word 'criticism,' both by its etymological and in its scientific use, merely means discernment, discrimination, and judgment" (p. 45). "A dogmatic pulpit is decadent in any period in which men realize their heritage of political, social, and spiritual liberty" (p. 49).